

Touchstone

Surrey
Earth
Mysteries



No. 70

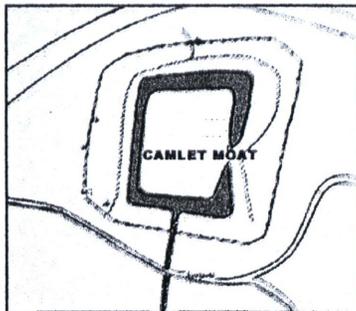
July 2005

A TRIP TO CAMELOT

by Lionel Beer

Yes! There was an area of Middlesex called Camelot! Authors tend to "borrow" from each other. If you borrow from one writer it is plagiarism, but if you borrow from several it is "research". Hundreds of books have been written about Arthurian and Grail legends and suggest that "Camelot" could have been at Cadbury, Caerleon, Glastonbury, Tintagel or even Falkirk to name but a few. Since none of the early penmen mentioned Camelot in North Middlesex, its location could not be "plagiarised" by "researchers"!

French poet Chretien de Troyes mentions Camelot in connection with Arthurian romances from about 1160. Now in 1439 there is a record of the Manor of Camelot (between Enfield and Hadley) being taken down so that the proceeds could be used to repair Hertford Castle in Hertfordshire. Materials from Camelot Manor were used in the construction of three lodges around Enfield Chase. The Chase was used as a hunting park up to the time of King James I. James I liked the area so much that he persuaded Sir Robert Cecil to give up Theobalds Park in exchange for Old Hatfield House.



A map of 1658 shows Camelot Moat on Camelot Hill, flanked by West Camelot, North Camelot and East Camelot. Roughly Camelot Hill equates to Trent Park.

**PLEASE NOTE THAT THE TOUCHSTONE ADDRESS HAS CHANGED:
Fostercourt Lodge, 192, Stroude Road, Egham, Surrey, TW20.9UT.**

Trent Place (Park) was so named by Sir Richard Jebb after Trento in the Italian Tyrol. The Moat, now known as Camlet Moat, is under the care of the London Borough of Enfield and is overseen by English Heritage. Excavations by Sir Philip Sassoon and friends on the island in 1923 revealed massive walls up to five feet thick, indicating that a substantial building once stood on this site.

After the Norman Conquest the area came under the control of Geoffrey de Mandeville, Earl of Essex. Camelot Way linked Enfield, the Manor and Monken Hadley. The Hadley end is still called Camlet Way. Whether this Camelot name predates 1160 is unclear. A local historian thinks that one of de Mandeville's descendants, Humphrey de Bohun, the last owner of Camelot Manor, gave it this name. Significantly, the building at Camlet Moat was destroyed some 30 years before the publication of *Morte d'Arthur* (1470) written by Sir Thomas Mallory. Verulamium (St. Albans) is only a few miles away and Roman artefacts and coins have been found in Trent Park. The actual moat is thought to have been dug and banked up around 1437 when a licence was granted to add battlements to the Manor House. So it was clearly an ancient site by the time of its demolition in 1440.

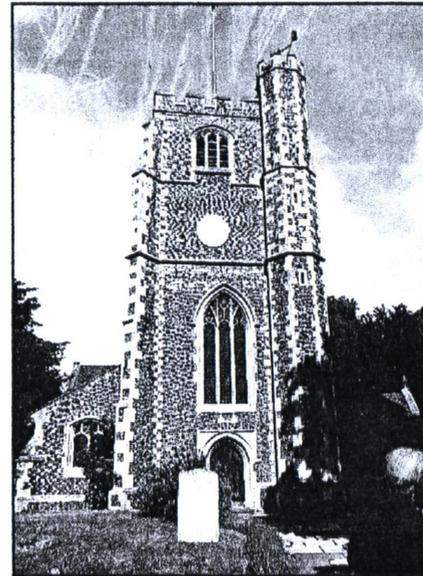
It has been suggested that "Camelot" was a name given to a transient campaign base. It is a French word with an unflattering meaning. Did this dodgy inference exist when Chretien de Troyes wrote his verses? I have been unable to find any other U.K. sites with the verifiable name of "Camelot". The possibility remains that Enfield's Camelot could date back to the Norman Conquest in the 11th century. However, this is several years after the legendary time of King Arthur.

The field trip, 19th June 2005

Eileen, John, Charles, Gill, Jimmy, Alan, Kleo and Rick met up with us at Joy's house for coffee. They were taken to see the 65 ft obelisk on the north side of Trent Park, where Tony from Ilford joined us. It bears the inscription: To the memory of the birth of George Gray, Earl of Harold son of Henry and Sophia Duke and Dutcess (sic) of Kent 1702. Another lesser column near the college is dedicated to the Duke and Duchess of Kent who celebrated part of their honeymoon there. Oddly, Joy and I were unable to find any historical details about the columns, which include a third stumpy one. Then I noticed in a leaflet on Trent Country Park that Sir Philip Sassoon had brought three monuments from Wrest Park in Bedfordshire in the 1920s! Thus the pointed obelisk has no real connection with Trent Park!

We then walked the short distance to Camlet Moat. It is not a Pagan site but has

become a site frequented by Pagans for handfasting and other gatherings, since it was cleared by council workers. The dowzers in our group detected a major east-west energy line. On the island, members were asked if they could sense any significant areas. There was no consensus but it was pointed out that Chris Street, author of *The Visionary Landscape*, had been attracted to the well-hole on the north-east corner by his vision of a White Lady. This led him on to do his research on the book on the Earthstars, which cover much of London. Camlet Way led him to Monken Hadley church and finally East Barnet church which form an isosceles triangle. His final concept linking ancient sites has been remarkable, but his starting point was Camlet Moat!



Monken Hadley Church - on the pointer to the London Axis ley

We drove along Camlet Way to Hadley and then to the Physic Well near Barnet General Hospital. A mineral spring was discovered there in 1650. The present building dates to 1937, when it replaced a ramshackle structure. Although being maintained, the building is boarded up. It appears that plans for refurbishment drawn up in 2002 are still on hold.

We picnicked on Hadley Common near Old Fold Manor (now a golf club), where we were joined by Len Reid. Len supplied us with fresh strawberries and cream. Hadley Common was the site of the Battle of Barnet in 1471, where the Yorkists fought the Lancastrians. There is an attractive interpretation board on the corner near the golf club.

There are dozens of moated sites in Hertfordshire, so after lunch we looked at the moat behind Old Fold Manor. Next we went a short distance north to Hadley Highstone, a column commemorating the battle. After some bad navigating by me we arrived at St. Mary the Virgin, Monken Hadley, where I was able to persuade the vicar to open up for our group. Inside, lying on a cushion on a high chair, was Poppy the church cat. Poppy even merited an illustrated book about her cativities. The church tower carries a beacon, which guided Warwick's troops to the Battle of Barnet at Easter, 1471.

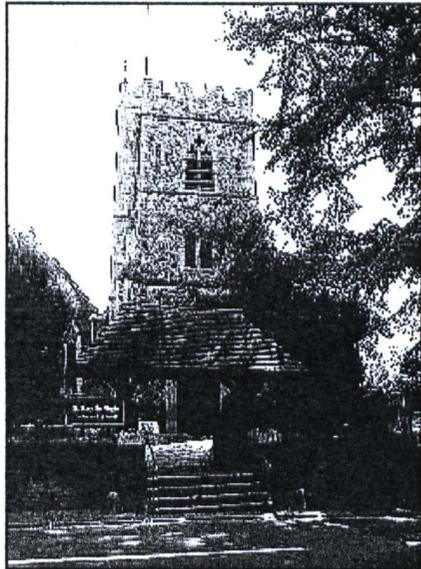
Our final stop was the huge redbrick gateway folly at Swanley Bar, adjacent to the old north road. Joy provided a sit-down dinner and everyone seemed to have enjoyed their day.

Camelot leys

There are two leys at Camlet Moat which are very visible from the map before one even picks up a pencil. One is the east-running ley that was picked up by dowsing, and can be seen as the road pointing directly at the moat, then veering round as it approaches. There is another stretch of it crossing the railway. In the other direction is a multijunction near Wood Hall Farm, and it crosses Watling Street at a junction before reaching a crossroads at Hoppits Bottom. The other ley is even more prominent - the stretch of road at East Lodge and the track on which the obelisk stands. This goes through New Barnet church to the south and another church and a moat to the north.

JG

THE HORSELL LEY



Horsell Church

We visited St. Mary's Church, Horsell on the Buckingham Palace Ley field trip on July 21st 2001. The first church on this hilltop site was probably in the twelfth century, and parts of the wall may remain. Many additions, alterations and restorations were done in the 14th, 15th, 18th, 19th and 20th centuries, even though the area at the top of the hill is very limited, the churchyard falling steeply away at the back.

The site is striking and the church seems powerful, with strong head-hum experienced. The strange mixture of stones comprising the south wall was noticed, and it was theorised that some could have been standing stones on an earlier site here. Faint circular indications in the ground behind the church were also

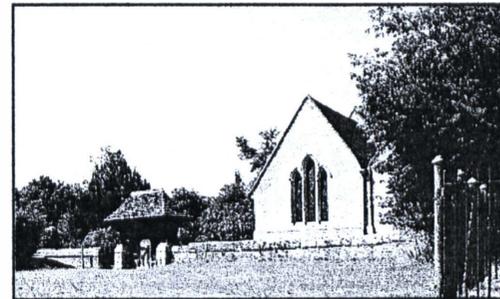
noticed and there were feelings that this could have been a hilltop stone circle.

A powerful ley was dowsed by Rick and Eileen crossing the church, but it was at right angles to the Buckingham Palace ley and strong concentration and filtering

were needed before it was eventually picked up, very much more weakly than at the other sites.

On examination of the map, this other ley was found to be a very good one, passing through the ancient church site at Abinger (that building was rebuilt in its original style after being destroyed by a V1 bomb in the war) and Leith Hill tower, the highest point in Surrey and with at least one other ley going through it:

Cross-roads/tracks at Valley End, St. Lawrence Church, Chobham, a small church at Horsell, Horsell Church, two cross-roads at Burntcommon, track multijunction near Gomshall, Abinger Church and adjacent mean-following road ending in a multijunction, Leith Hill tower, road/track multijunction with county boundary (Surrey/Sussex) near Rusper, and a large road multijunction at Handcross.



Abinger Church

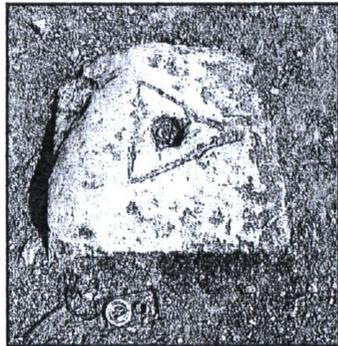
Eileen and I visited it again further south in July this year to see if it was similar at other points. Abinger Church was found to be a powerful centre with another of its leys going through the nearby Norman motte and also going through South Holmwood Church, on the E-line. The interesting Mesolithic dwelling site museum nearby did not give any feeling of

energy or dowsing reaction.

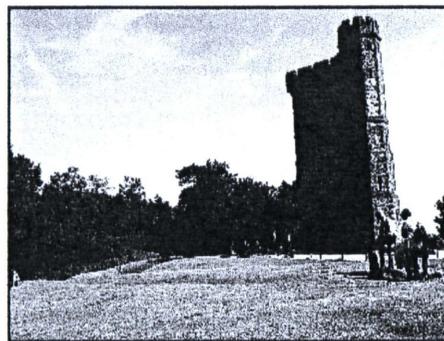
The Horsell ley was found, and did have a slightly similar feeling to that felt at Horsell, though not as strong. It was also found on several roads we passed where it crossed. However, although it was just as strong at Leith Hill Tower (another large centre) it did not feel the same there. A stone was found on the line there which had not been noticed on previous visits, and it ran along a coincident track from the tower. Also, a double bank and ditch round the tower was noticed, particularly visible from the top. On the tower top, the pointer plaque seemed to indicate that the line pointed towards Lewes in Sussex; on plotting it however it was found to pass to the east of the town, but goes through Cliffe Hill, a hill of tumuli there. After Handcross, the line goes to a crossroads 1.5 miles to SE, a cross-roads at Wivelsfield, and a tumulus at Cliffe Hill.

Two other lines nearby first found by dowsing in the field were also checked and found significant; one was found to extend through Wraysbury Church (in a circular bank) and Egham Church (Saxon site, and possibly junction of a Roman branch road from the London-Silchester road in Egham). From a crossroads in Slough it goes to Wraysbury church, Egham church and adjacent coincident road, cross-roads at Thorpe Lea, Addlestone cemetery chapel (subconscious siting?), cross-roads at Byfleet, cross-roads at East Horsley, cross-roads at White Downs, Wotton cross-roads (where it was detected by dowsing), The Landslip (where detected), the diverging point of the main road from the line of Stane Street (where detected).

The reality of leys and their energy streams would seem to have been confirmed on this trip. With regard to negative/positive feelings at sites, the evidence was not clear; two sites exhibited it and the other did not. However, it seems probable that such qualities are largely associated with particular places rather than being transmitted along leys.



The stone



Leith Hill tower and banks



The banks and stone from the tower top.

NOTES AND NEWS

London Earth Mysteries Circle meetings

7.00 p.m. Tuesdays (2nd and 4th in the month) at the Diorama 2, in Triton Square, London, NW1.

TEMS meetings

(TEMS now has a web site, <http://www.temsgroup.org.uk> Interesting articles from past TEMS News issues and pictorial reports of field trips).

Sunday 21st August Weirside, Frimley Rd. Ash Vale, Surrey. Diana & Mike Speaker to be arranged

Sunday 25th September. Field trip on the famous E-Line by Eileen Roche & Jimmy Goddard

Sunday 30th October Wendy Allen, 3 Hocroft Road, London NW2 Jimmy Goddard: Leys - a Multi-faceted phenomenon.

Sunday 27th November Peter and Ann, 10 Effra Road, Wimbledon SW19. Rick Kingsley: Past Life Regression.

Sunday 11th December TBA Xmas meal in pub.

Sculpture seemingly illustrating interference theory

At the top of Leith Hill there is a sculpture by Walter Bailey that seems to illustrate the ripple theory of leys and centres, put forward in 1980 after seeing the Royal Institution Christmas Lecture that year in which a ripple chamber was demonstrated.



When a vibrating ripple source was activated, circular standing waves were formed around the source. When there were two sources there were interference points where the circular ripples from each source met. These could be aligned in straight lines radiating from each source. I speculated that ley power could work similarly and thus be a question of standing waves from ley centres. It is strange that this sculpture should appear so close to the major ley centre at Leith Hill.

The Fostercourt Lodge ley

One edge of the garden of Fostercourt Lodge, where I am now living, opposite the 16th

century mansion Great Fosters, is the course of the old Stroude Road, which ran the other side of Milton Park from its present course. This stretch is straight, and seems to be a good ley in that it aligns two of the ancient churches in the vicinity, as well as illustrating subconscious siting well by aligning a number of later ones.

It starts at a meeting point of tracks on Windsor Castle's Long Walk, and is coincident with one of them. Then it goes through a multijunction at Park Pale, Englefield Green Catholic Church and the road stretch at Fostercourt Lodge. After this it runs a stretch of track to Thorpe Church (this seems to be part of the Roman branch road leaving the main Silchester Roman road by Egham Church). Thorpe Church is very ancient and the vicar found Roman foundations and a possible Mithraeum site when the church was being refurbished. The line then goes on to Chertsey Church, and on to the chapel at St. George's College, Addlestone, a small church in Weybridge and the church at Whiteley Village.

The group had an evening field trip visiting this road stretch and the Roman road across the present road which is marked by the stone erected by Wyatt Edgell in 1850, inscribed with the names of most of the known Roman settlements in England and Wales. The road, coming southwards at this point, would seem to pass through the moat at the back of Great Fosters, which is a ley centre with one of its leys going to Buckingham Palace, and which we visited. It is a three-armed moat at the moment, open at the side facing the house, and the eighteenth century map shows it the same. Frederic Turner, the Egham historian, thought that it might be the site of a building earlier than the mansion, and I speculated (seeing its curved corners) that it could have been a small Roman fort on the branch road.

The grounds have been landscaped in fairly recent times, and one of the features seems to be a mound with a spiral path - and it seems to have been put in the place the line of the Roman road would pass through. They have also added an amphitheatre which adds to the Roman look! The south-running stretch of the Roman road here is also a ley going to the Six Cross Roads which is on the Buckingham Palace Ley (<http://www.ahsoc.fsnet.co.uk/royal-ley>), so there seems to be a pattern or system emerging.

We also visited the right-angled bank with the stretch running across the field from Stroude Road towards Thorpe. This links Laleham Church, Littleton Church (Tudor), a cross-roads at Seething Wells and two churches on Stane Street.

Summer Solstice programmes

There were two programmes featuring Stonehenge broadcast at the summer solstice this year - one was about a replica Stonehenge built as it is thought to have been, and the second of the two programmes went into discussion of its original use. But the recent findings of ancient metrology as set out in *The Measure of Albion* were completely and seemingly pointedly ignored, and a question regarding leys was dismissed as nonsense, with a giggle. Even the function of eclipse prediction was refuted, and the ancient people were said to have "not had the benefit of modern science".

A somewhat more interesting programme was one in the series of "Britain's Best Buildings" introduced by Dan Cruikshank, about John Wood, the eighteenth century architect of Bath. The programme started at Stonehenge, and mentioned how Stukeley had persuaded Augusta, Princess of Wales to join the Druids. Wood believed the stone circles such as Stonehenge and Stanton Drew held the secret order of creation which were also embodied in the Jerusalem Temple. He noted the measurement of 316 feet or 60 cubits recurring, and he designed Bath with these proportions too, with the Circus representing the Sun and the Royal Crescent the Moon. Unfortunately, he never lived to see it completed. This programme was only broadcast because Wimbledon tennis had been cancelled due to rain!

Leys, Pubs and Woolworths

The question of aligning pubs or Woolworths has been mentioned many times before, but I don't think anyone has actually succeeded in doing it! (I believe it has been attempted, but unsuccessfully!) Also, the fact that Aime Michel has lost interest in orthoteny does not seem to have any bearing on its authenticity. One can discover things but not un-discover them, and he set forth in his book a great deal of weighty evidence for the alignments. The only reason they do not appear in such great numbers elsewhere is that concentrations of sightings in a particular area are fairly rare, and investigations as thorough as Aime Michel's in 1954 even rarer. That archaeologists repudiate leys is not unusual, especially to anyone concerned with UFOs. All unusual discoveries are official heresy to begin with.

But I do agree that, although map work is essential, there is little to be gained by covering every available map with as many lines as one can find. The really impressive discoveries, like Doug Chaundy's star patterns and Tony Wedd's Cock and Hen Leys, seem to be made by flashes of inspiration, and keeping one's eyes open for little scraps of information which may fit into the picture. For instance,

there is the case of the sighting at San Jose de Valderas, reported in the recent September/October issue of *Flying Saucer Review*. This is reported to have executed a falling-leaf motion, as other sightings in Aime Michel's book. But in this case it was over an ancient castle...

(Written 1969, from "A Life of Ley Hunting" web site, <http://www.leyhunt.fsnet.co.uk>)

LETTERS

from Phillip Clapham, High Wycombe

I spoke to you at Barley about the saddle shape of Harrow Hill and Sudbury Hill - as in two bumps with a trough between. They can be viewed on the distant horizon by looking across Northolt Airport when driving down the Western Avenue, although the view is obscured to some degree by the boundary fence. However, to get a really good view you need to be high up and looking downwards, somewhere like Canons Hill. The problem is all the houses that obscure the shape. I got a really good look from a school, looking across the playing fields which sloped downwards and left the horizon uncluttered. Harrow Hill is associated with a pagan shrine of some kind, and it is assumed the church on the hill is where it was located. Sudbury means south bury or the mound (or hill) south of...Harrow?

Where might a sight line to view sunrise or sunset have been located? Ley lines are obscured by the layout of the suburban housing estates that surround the twin hills but making an assumption I would have thought a sight line somewhat close to the hills would have been used to view specific astronomical phenomena. Hence I have searched a modern map and note that beneath the hill there is a Mount Park which sounds a little promising. There is a Mount Park Road and a Mount Park Avenue abutting the park itself, and on the opposite side a Grange Road. Grange has Celtic affiliations with the Sun but the street name may be an accidental occurrence. The Mount, if indeed there is a mount as in a mound may have been a viewing platform - a bit like Dragon Hill below the Uffington White Horse and the chalk escarpment towering above.

Secondly, the name of Kingsbury has intrigued me for some time. The suffix bury was applied to place names because of ancient earthworks or barrows but unfortunately for the modern researcher it also applied to Saxon and Norman earthworks and castle mounds. Therefore the use of bury in a place name does not infer certainly a prehistoric origin. I discovered some time previously that the

parish church at Kingsbury sits on an artificial mound, and assumed this mound was the origin of the bury secondary element. However, according to Gordon Copley in *An Archaeology of SE England*, Phoenix Books of London 1958, Kingsbury was a Saxon moot or gathering place associated with meetings of the local Hundred (parishes) in both Saxon and Norman times. There was an earthwork there, an artificially raised triangle of land known as a Gore - beside the Gaderbrook (gathering or meeting brook). The Moots took place on this triangle and from the map it is clear no brook currently exists. The location of the raised triangle would seem to be very close to the modern roundabout as in close proximity to it there is a Gore Court and a Moot Court. The local council was certainly aware of the significance of the site but did they know its precise location? Does the modern thoroughfare run across the raised triangle? Had the triangle been ploughed out by centuries of farm activity and did the Council make a guess at the location?

After a bit of investigation I have found out that Kingsbury parish church appears to be on Old Church Lane, a road leading off Blackbird Hill. Hence, a mound here would have had a good view of the saddle, a couple of miles to the west. A preliminary look at the map may indicate a ley line running from Willesden church to Kingsbury parish church to Kingsbury Moot, Queensbury, on to Stanmore church and a barrow on Stanmore Common.

Copley also mentions an Ossulstone in Middlesex as the Moot point of a hundred (parishes). In the London Atlas there is an Ossulstone Street in N2 and an Ossulstone Way in East Finchley. Have you ever heard of the Ossul Stone and where it might be?

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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

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